Philosophie der Unbelebten Materie; hypothetische Darstellung der Einheit des Stoffes und seines Bewegungsgesetzes, von ADOLF STÖHR. Mit 35 Figuren. Barth, Leipzig, 1907. pp. 418.

In 1904, the author published a volume entitled Zur Philosophie des Uratomes, in which he developed the view that physical processes could be sketched between the two extremes of mono- and poly-energetics. Since then, much rather revolutionary experimental work has been done and a very stimulating theoretical construction published by Sahulka, which attempts to explain gravity, molecular energy, heat, light and electricity in a purely mechanical and atomistic way. Stöhr differs from Sahulka in assuming that the impenetrability of atoms is a problem, not a certainty, and secondly, he has a very different formula for the relation of two atoms in action upon each other. In general, inanimate matter is an aggregate, built up of elements of from one to seven orders, with various vibrations, times, rotations, etc. As a whole his conclusion hardly may be said to take too little cognizance of the recent excellent work done on ions.

The Persistent Problems of Philosophy. An introduction to metaphysics through the study of modern systems, by MARY WHITON CALKINS. Macmillan & Company, New York, 1907. pp. 575.

This book, the author frankly tells us, was not written to lure unphilosophical students into the field, although designed for beginners, but is an attempt to combine the essential features of a systematic introduction to metaphysics with those of a history of modern philosophy. The chapters are as follows: The nature, types and value of philosophy; Systems of numerical pluralism; Pluralistic materialism, the system of Hobbes; Pluralistic spiritualism, the system of Leibnitz; Pluralistic spiritualization, the system of Berkeley; Pluralistic phenomenalistic idealism, the system of Hume; An attack upon dualism and phenomenalism, the critical philosophy of Kant; Monistic pluralism, the system of Spinoza; The advance toward monistic spiritualism, the systems of Fichte, Schelling, and Schopenhauer; Monistic spiritualism, the system of Hegel; Contemporary philosophic systems, the issue between pluralistic and monistic personalism. Appendix consisting of biographies and bibliography of the modern rise of philosophy, together with summaries and discussions of certain texts.

Pragmatism, a new name for some old ways of thinking. Popular lectures on philosophy, by WILLIAM JAMES. Longmans, Green & Company, New York, 1907. pp. 309.

We have at last in this volume Professor James's exposition of pragmatism. He discusses what it means, the present dilemma in philosophy, some metaphysical problems pragmatically considered, the one and the many, pragmatism and common sense, pragmatism's conception of truth and relations to humanism and to religion. The form of the book is eminently popular and this affords the author an opportunity to bring to bear his remarkable and charming style which is always engaging and captivating. A fuller review will follow.

The Philosophy of Goethe's Faust, by THOMAS DAVIDSON. Edited by Charles M. Bakewell. Ginn & Company, Boston, 1906. pp. 158.

Though dead, he yet speaketh. These six lectures were given in the winter of 1896 and in them Mr. Davidson told what Faust, whom he knew almost by heart, had come to mean for him. He believed that true poetry might include all the content of philosophy and much of that of religion presented always in concrete form. To him the content of Faust meant the entire spiritual movement toward individual emancipation composed of the Teutonic Reformation and the Italian Renaissance in all their history, scope and consequences.

In the Fire of the Heart, by RALPH WALDO TRINE. McClure, Phillips & Co. New York, 1906. pp. 336.

This book seems to be written in the author's best style and tells us how time deals with nations, describes governments, great place movements, public utilities, labor, the agencies for attaining the greatest good, and finally the best chapter of all, the life of the higher ideals and power.

Das Wesen des Menschlichen Seelen- und Geisteslebens, als Grundriss einer Philosophie des Denkens, von BERTHOLD KERN. Hirschwald, Berlin, 1907. pp. 434.

This physician develops a somewhat unique system of philosophy in eight chapters which discuss the following topics. The problem of the soul and the methods of studying it; the foundation and the essence of knowledge; the life of the will; the identity of the soul and body; logical thought and knowledge; noetic thought, life and development; the unity of the psycho-spiritual processes of sensation, feeling, will and thought; spiritual freedom and ethics.

Der Mechanismus des Denkens, von HENDRICK DE VRIES. Mit 5 Textabbildungen. Hager, 1907. pp. 64.

After twenty years of careful study and reflection, the writer reached the conclusion that the essence of thought can be understood, and the old idea that we never can know what it is, is all wrong. Beginning with memory, the writer gives us a diagram of how he conceives it to have been represented in the mechanism of the optic lobes. He then describes the nature of the simple and the complex idea and then comes to the will, the processes of which he represents in a very complex and yet intelligible series of diagrams. Consciousness is evolved from speech and his theory on this topic is expanded into great complexity, taking its point of departure from the current schematisms concerning aphasia. In the supplement, he discusses the centre of the first and second optic word image. Whatever else may be said of his conclusions, a few of them are certainly most stimulating, original and ingenious. Of course, in presenting such views, the writer goes far beyond the standpoint to which he is logically compelled by facts.

Social and Ethical Interpretations in Mental Development, a study of social psychology. By JAMES MARK BALDWIN. 4th ed. The Macmillan Co., New York, 1906. pp. 606.

This fourth edition is not materially altered, the changes being chiefly additions of literary references and notes. The third edition brought the work into practically its final shape. The author's genetic logic is closely related to this book in that it seeks to trace the meaning of consciousness. The result is summed up in the phrase "the individual is a social outcome in a social unit and knowledge is common property and not a private possession." This thesis to the author's mind destroys the epistemological atomism and subjectivism of individualistic theories of knowledge making personal logical thought an outcome and not a unit, just as the first of these truths destroys individualistic theories of state and society.

Growth and Education, by JOHN MASON TYLER. Houghton, Mifflin & Company, Boston, 1907. pp. 294.

The author has collected here much matter concerning the growth of different organs and systems which are scattered through medical journals or are published in separate monographs. He assumes growth to be more important than learning. Balance of organs is